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A  
VINDICATION  
OF  
Saint Ignatius,  
(Founder of the Society of JESUS)  
FROM  
Phanaticism;  
And of the  
JESUITES,  
FROM THE  
Calumnies

Laid to their Charge in a late Book, Entitul'd,  
*The Enthusiasm of the Church of ROME.*

By William Darrel, Priest, of the Society of JESUS.

LONDON, Printed for Anthony Boudet, over-against the  
May-Pole in the Strand, Bookseller. 1688.

VI. THE HISTORY

OF THE

PROTESTANT

TESTIMONY

IN THE

THE HISTORY OF THE CHURCH OF ROME

By William Darril, Priest, of the Society of Jesus.

LONDON, Printed for Anthony Bachel, over-against  
his Pole in the Strand, Bookbinder, 1683.

THE  
PREFACE.

**T**HE Disease of Gospelling first broke out in Germany; and from Thence the Contagion crept into other States of Europe. Martin Luther was the First this new Plague seiz'd on; and from Him his Pot-Companions took it: He wrapt his foul Design under fair Appearances; He aim'd at Abuses, to strike at the Church, and cry'd out Reformation of Manners, to let-in Deformation. His mask Hypocrisie drew Shoals of Admirers; and then the charming Promises of True Christian Liberty, soon flung them into an Hellish Slavery; for from Admirers of his

## THE PREFACE.

Doctrin*e*, they past to be Profelytes, and Canoniz'd his Gross Dreams for Divine Revelations. But, as yet, his Progress was scarce discernable: He found Priests and Religious, as Vigilant to defend the Church, as Himself to attack it: And therefore he set Two Gins, the One to allure Them, the Other to fright Them, and their Inferiours too, from their Duty. He felt, by Experience, that a Capuche, and an Hair-Shift, were troublesome Companions; That Fasting and Praying were Melancholy Entertainments; and, That to give a Breviary for a Fair Lady, could be no Bad Exchange. And therefore, by his Omnipotent Power, he dispenc'd with all Religious Vows; and gave Mankind so vast a Liberty, as to do any thing but those Obligations CHRIST had laid upon them: Sense applauded this New Prophet's Gospel, and German-Reason soon approv'd it: So that many Priests,  
and



## The PREFACE.

*and Religious, accepted of the Dispensation; and made a Divorce with the Church, and CHRIST Himself, to Espouse the World, and its Fopperies. But Those, who refus'd these Proffers, to accept of GOD's; who plac'd the Good of their Souls, above the Criminal Ease of their Bodies; and valu'd Fidelity to their Maker at an higher Rate, than a Criminal Obedience to his Mortal Enemy; Those, I say, were oppugn'd with different Engines: Every Reformer begat some Scandalous Pamphlet, and so contribnted to the Peopling of the World with the Children of his Brain, as well as with the spurious Offspring of his Body. Some struck at Priests, Others at Religious; But all Conspir'd (as if Associations were even then in Fashion) to decipber the Leaders of the Church, as Persons rather to be Detested, than Obey'd. By which Piece of unchristian Policy, they intended to raise a Disesteem of Superiors*

## THE PREFACE.

*in the Hearts of Inferiors; which once affected, Disobedience (the constant Sequel of Contempt) would follow. And indeed, this Method prov'd so favourable to the Sinistras Designs of the first New Gospel-  
lers, that their Successors have pitch'd on the same Expedient for the Preservation of that Religion, which, like a Young Minerva, jump'd out of their Fore-Father's Brain. Inventives against Priests and Jesuits, are the common Cries in the Streets, and the never-failing Topick of all Pulpit-Rhetorick. But, I confess, the Latter bears the greatest part of the Satyrs. A Jesuite and Behemoth are nigh a-kin; for, as this Beast was a Compound of all Animals; so He is a Mixture of all Abominations. Is there any Black Design contriv'd? The Jesuite is of the Counsel. Any Abominable Treason put in Execution? He is the Actor. The Parliament of 41. was a College of Jesuites: Hugh Peters a Profess'd Father;*

## THE PREFACE.

Father; nay, Fairfax, Waller, and Cromwel too, had been adopted Children of the same Society, but that They wanted the necessary qualifications, Disloyalty, Rapine, Murders, and the Tribe of Jesuitical Virtues. In 66. the Jesuits laid London in Ashes. Like fiery Dragons, they spit Flames into Cellars, and Oyl-Shops; and probably then experienc'd, first, the Omnipotent Power of Teukesbury Mustard-Balls: Nay, I have it from Credible Hands, their Malice went so far, as to undermine the Thames; and had infallibly blew it up in the Air, but Providence put a Stop to their Hellish Enterprize, and so blew up their Design. From Fire and Water they run to the Sword; and no Blood would lay the Devil of Revenge, but His Sacred Majesty's Omnipotent Olive sent down Commissions from Rome, Father de la Chayse Ships of Money; and, in Conclusion, They carry'd the Treason so secretly, that They  
knew

## THE PREFACE.

*knew not of it Themselves: Nor did any Body else, but those Villains who accus'd them; and who thought to build their Fortune on the Ruin of Church and State. In fine, A Jesuite is, by Trade, a Butcher; but with this Difference, That He stabs Kings meere-ly to be doing, and the honest Butcher Beasts, only to gain a Livelihood. His Religion is to profess All or None, as Time and Emergencies require. From Mass he runs to the Quakers; From These to the Presbyterians: Then he is dubb'd Jew, and sometimes Turk, when-ever the Alcoran suits better with his Occasions, than the Gospel. Thus Jesuits make sale of Things, even the most Holy and Rever'd in Christianity; acknowledging no other God, but Interest; no other Religion, but Faction, and (the greatest of Crimes) Treason. But, Gentlemen, if all these Accusations are true, Why is not the Evidence in proving them, equal to the Boldness in Asserting*

## THE PREFACE.

*serting them? Why? Our Adversaries make the World believe, That we are gifted with Proteus's Faculty; That we can turn and wind our selves into all Shapes and Figures; That Gyges bequeath'd us his Mysterious Ring: And, What Wonder then, if we play such Pranks, without being catch'd, when we cannot be seen.*

*But, sober Reader, Let us cast away Prejudice, and argue a little like Men, by the Rules of Reason, and not of Passion: First, Were Jesuits such Mortal Enemies to Princes, Is it credible, that the Greatest Monarchs in Christendom would commit their Consciences to the Directions of Men, whose only Aim is the Destruction of their Bodies, and ruin of their Monarchies? No, certainly, unless we can imagine they are all of the same Party with the Jesuits, and conspire against Themselves; as some Gentlemen assur'd the World, that Charles the Second, of bless'd Memory, did*

(a)

*against*



## The PREFACE.

*against his own Royal Person. Secondly, Were their Principles of Morality so bad and Anti-christian, as some Malevalent Persons have describ'd them, Can any Man, of an unbiass'd Judgment, ever be perswaded, that all the World would run Mad together, and send their Children for Virtue & Learning, to their Schools, where no Lessons are read, but of Debauchery and Faction? I will rather believe, some Pamphleteers have been mistaken, than that the greatest Part of Europe is deceived; and that They deserve rather to be Pillor'd for Calumniators, than the Jesuites to be Condemn'd for Criminals. Some Ministers in Germany confess'd, That in the Rules of our Society, there was nothing reprehensible, but the Roman Religion: And for my part, I am of Opinion, That our English Ministers can find no other Fault with our Actions, but that They tend more than they desire, to the Increase of That Faith.*

*But,*

## The PREFACE.

*But, if Zeal for our Church be a Crime, our Adversaries must have Patience; for there is no Hope of Repentance; We glory in the Sin, because we esteem it a Vertue: And, if any can disabuse us with Reason and Arguments, we will thank them for the Favour: But, if they will needs endeavour to beat down our Zeal, by accusing it, to stop our Mouths with Morsels of Printed Paper, upon my Word, their Labour will prove extreamly unsuccessful. I hope, by the Grace of GOD, we shall feel so great a Love for Christianity, as to Forgive them; so much Courage, as to bear their most foul Aspersions, without any other Concern, than for our Adversaries Impiety. We will never so far condescend to an Enemy, as to revenge Wrongs done us, upon our own Souls; nor to be really Wicked, because our back-Friends would have us be so. Innocence, I am sure, stands for us; and therefore, we need not fear a Weak Defence, unless it be our Misfortune to fall*

## The P R E F A C E.

*into the Hauds of Perjur'd Witnesſes, and of Old Ignoramus Juries; for with ſuch Perſons, Crimes paſs current for Vertues, and Innocence it ſelf is a ſufficient Ground to be brought in Guilty.*

*In fine, I deſire all, not to be too forward to paſs their Verdict againſt a Jeſuite, on the Authority of every Pamphlet, which drops from the Print; nay, tho' you read in the Front, Guli. Needham, with an Impri-matur. We have ſeen His now Gracious Maſteſty declar'd Traytor, in as great Formality; and Titus Oats, with the whole Inventory of Godly Narratives, were uſher'd-in with an Equal Solemnity: Which being, by the Publick Juſtice of the Nation, null'd, we ought to ſuſpect Thoſe, which, for the future, ſhall be fram'd on the ſame Model. To be ſeduc'd once, may be a pardonable Weakneſs; but to be drawn-in by every Malitious Sheet, is a convincing Argument, we are not unwilling to be Deceiv'd: and whoſoever is diſpos'd to give Aſſent to every Lye, without further Examen, adopts them; and ſo eſponſes the Sin, as well as the Pain; which will be Eternal in the Next VVorld, unleſs he reſolves to Repent in This.*

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A  
VINDICATION  
OF  
St. IGNATIUS  
From the CHARGE of  
Phanaticism, &c.

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The INTRODUCTION.

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Mong other Artifices, where-with the Gentlemen of the *Church of England* recommend their *Religion* to ignorant and deluded Persons, none has been more frequently made use of, than the charging both our *Church*, and its *Members*, with such Crimes, which derive their Being, as well as Enormity, from the inventive Brains of our *Accusers*. The Badness of their Cause, permits them not to descend into a Scrupulous Examination of the Merits of it. Every single Controversie hath been so often handled, and so demonstratively determin'd against Them, that it would be rash and disadvantageous to re-assume the Debate of those particular Questions. Wherefore they have wisely judg'd it most secure for their Reputation, to lay aside *Reason* and *Authority*,

and to take up no other Arms to defend their gasping Cause, than *Forgery* and *Railery*, the last Refuge of *Desperado's*. To make my Charge good, I will send my *Reader* to Two Pamphlets lately come out, viz. *The Art of Missionaries*, and *The Enthusiasm of the Church of Rome*: In the First, *Forgery*; in the Second, *Impiety* (to call it no worse) appear bare-fac'd, in spite of *Christianity*. For though, indeed, the Author of the *Missionaries* cites his *Authorities*; yet many of them are of so profligate a *Reputation*, that no Man, who did not intend to put an Universal Cheat on Mankind, would ever produce them, but to condemn them. A main Support of his Slanders, is Dr. *Burnet*, a Person long since out-law'd by his Country, and hath not as yet learnt *Repentance*: Nay, he adds fresh Crimes to those of an older Date, by flinging Dirt on his Sovereign, and lending his Mercenary Pen to the Broachers of New *Rebellions*. And shall he, who flies in the very Face of his Prince, be admitted as an Evidence against *Catholick* Subjects, whom he professeth to abhor? A great part of his other *Authorities* are of the same Stamp and Reputation; only with this difference, That Some, at least, have been burnt by the public Hang-man; and the *Doctor's*, with a great part of the Herd, as yet, only deserves the same Punishment. In a word, The *Gentleman* shou'd have taken into his List the *Salamanca-Doctor's* Narrative, to make it complear, and to press his Accusation home. Now, had this *Pamphleteer* first prov'd, by credible Witnesses, the Veracity of his *Authors*, and withal been more sparing of his *Billingsgate-Rhetorick*, his Accusation might have gain'd some Degree of Probability even in the Opinions of well-meaning Men, till *Catholicks* had confuted it. But first to Empanel a byass'd Jury, and then to Condemn a Congregation of Men on its corrupt Verdict, is so foul a Proceeding, as not to be parallel'd but in the Transactions of *Tirus's* Reign.

As for the other *Gentleman*; Indeed, he has taken a far more expedient way, to bring our *Religion* into an Odium: The Name



Name of a *Phanatick*, sounds harsh, to an *English-Man's Ear*; and therefore, he doubted not, but the very Imputation of **Enthusiasm**, would raise the Hot-headed *Mobile* against us; and turn the good Esteem of many *Church-Protestants*, into an utter Execration of our Folly. The Reverend Dean of *St. Pauls* gave him the Plat-form of his Design; and, indeed, all *England* could not afford him a more expert Master in the Science of *Phanaticism*: For, let People talk what they please, *Practice* is the best Mistress; and the *Doctor* wants not this Advantage. When *Phanaticism* turn'd Trump, it was the *Doctor's* darling *Religion*; and, if we may guess at his Mind by the Fruit of his Brain (his Writings,) Two fat Benefices are the chief Motives of Credibility, which keep him in the Prelatick Communion. Nay, our *Gentleman* follows, through his whole *Pamphlet*, this Guide so close, that he often treads on his Heels. So that, without any Injustice, I may change the Tittle Page, and christen the whole Book, *The Second Edition of Dr. Stillingfleet's Folly*. But, to do him Justice, I must inform my Reader, That he hath heightened the *Doctor's* Railery, as well as *Impiety*; and, as much as I can guess, hath spent so much Time in turning over *Don Quixot*, as to have left none for the *Scripture*: For, had he the least insight into that Sacred Book, or the least Tincture of *Christianity*, he never durst have exercis'd his ridiculing Vein on the Sacred Counsels contain'd in that Holy Volume; nor plac'd those Pious Men, who follow'd them, on the same Level with *Phanaticks*. But, what will not Men do, when *Passion* blinds *Reason*? When the pleasant Charms of *Revenge* cast *Conscience* into a *Lethargy*? when they have *Light* enough to see their Errors, and no *Resolution* to correct them.

Would the *Gentleman* peruse his own Lines in cold Blood, I am perswaded, he would blush at the Sallies of his *Passion*, and confess he deserv'd those reviling *Epithets*, he has so liberally flung on the *Catholick Church*, for promoting imaginary *Enthusiasms*, and on *St. Ignatius* for practising them. However,

#### 4 St. IGNATIUS no Phanatick.

though perchance his Buffooning *Disease* may be past cure; yet for the disabusing those, who possibly may be so far impos'd on, as to take a meer *Romance* for a real *Story*, I shall make a short *Reply* to a long *Fable*: Though I am convinc'd, indeed, that Many may be pleas'd with the *Slander*; yet Few will approve it, and Fewer the *Author*. The most Favourable, perchance, may rank him among the Merry *Andrews*: But, I am sure, the more Judicious will place him among Those, who profess little *Religion*, and exercise less *Virtue*.

I do not intend, in my *Reply*, to follow this *Gentleman* so close by the Heels, as he has done Dr. *Stillingfleet*; for I find the greatest Part of his *Calumnies* long since wip'd-off, in the *Second Letter* to A. B. But I will only touch those *Accusations*, which either slipt by the *Doctor's* Memory, or were so notoriously false, as he thought fit to conceal them.

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### SECT. I.

*Whether St. Ignatius had the Qualities,  
which the Author requires to make up a  
Phanatick?*

**A**FTER an Invektive of Twenty Pages against *Phanaticism*, and an Hundred Compliments to the *Saints* of the *Catholic Church*, of which *Mad*, *Frenzical*, *Brain-sick*, &c. are the most endearing Epithetes; as if the *Gentleman* had lost his Breath, he stops of a suddain, and thus very gravely reads the Indictment against St. *Ignatius*:

*In forming this Inquiry, I shall begin with the Qualities necessarily requisit to compleat an affected Enthusiast; among which an ardent Desire of Glory, and immoderate Ambition, obtain the first place; for none could prostitute the Dignity of his Nature*

*to the Follies and Impertinencies of Enthusiasm, deny to himself the common Benefits of Life, and undergo Poverty, Nakedness, Hunger, and a thousand other Inconveniences incident to that Profession, if he were not transported with a violent Ambition.*

I confess ingenuously, that *Pride* is a necessary Ingredient to make a *Phanatick*; but that such a Self-denial as you mention, is incident to Men of that *Profession*, is, in my Opinion, a most groundless Assertion. No Man in *England*, I believe, is such a Recluse, as not to be acquainted with some of that Perswasion; and yet I dare affirm, That no Body can point me out any considerable number of those Profelytes of *Phanaticism*, who ever esteem'd *Voluntary Poverty, Nakedness, Hunger, and a Thousand other Inconveniences*, to be necessary Compliments of their *Religion*. Indeed, the *Church of England* seems to be convinc'd, that a Renunciation of those *Common Benefits of Life*, is an essential part of their Obligation; and therefore, mov'd with a Pious Indignation to see so *Christian Duties* laid aside, thought fit (some Years past) to call straying *Phanaticks* to a severe Account, for the Contempt of so laudable a Tenet. She tormented their *Bodies* with loathsome Prisons, for the good of their *Souls*, drain'd their Purfes with Weekly and Monthly Fines; and, in fine, forc'd them to *undergo Poverty, Nakedness, Hunger, and a Thousand other Inconveniences incident to that Perswasion*. Nay, the no less Provident, than Pious Mother-Church, went further: She knew full well, that *Human Nature* is fraik; and that Men are far more prone to Fall, than to Rise; and for this Reason, She judges it most convenient to keep the Rod (*viz. the Penal Laws*) in her Hand, that now and then, with a gentle Lash, She may admonish them of their Duties, *Poverty, Nakedness, &c.* And 'tis for this end too, that She stickles for the *Test*, lest poor *Phanaticks*, by intruding themselves into gainful Offices, should cut a new Channel for their Ambition to run in, and pride rather in *Opulence*, than in the want of the *Common Benefits of Nature*.

It being then no Principle of our *English Phanaticks*, to feed  
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their *Ambition* with such an Aversion from the *Creature*, as rather to expose their naked *Backs* to publick View, their *Stomachs* to the inward Knavings of a biting *Hunger*, rather than enjoy it: Without doubt, your piercing *Genius* has found out a new *Self*, which Modesty commands you to conceal. But to satisfy the *Reader's* Curiosity, and to contribute as much as I am able to the Increase of your *Reputation*, and the Credit of that pure *Church*, of which you are a spotless *Member*, I shall communicate your *Discovery*; that the World may be Witness as well of your *Piety*, as of your *Railery*: And that I may explain your Meaning without all Debate, let the *Reader* take notice of your Words: *For none would prostitute the Dignity of his Nature, &c. deny to himself the common Benefits of Life, and undergo Poverty, &c. if he were not transported with a violent Ambition.* So that, if we do but form one *Syllogism*, this new *Discovery* will lie at the Tail of it: *Those who deny themselves the common Benefits of Life, who undergo Poverty, &c. have the first Quality to compleat an Enthusiast. But, The Apostles, the Primitive Christians, and to be short, Christ himself did deny themselves the common Benefits of Life. Ergo. Christ, and his Apostles, &c. had the first Quality to compleat an Enthusiast.*

This is a *Discovery* worthy indeed of a *Julian*, or *Porphyrius*; but, for my Life, I cannot find one Fig-leaf to cover your *Impiety*. If it be a piece of *Phanaticism*, to leave All for *Christ's* sake, to obey our Great *Master's* Counsel, we acknowledge the Accusation, and plead *Guilty*: But if it be a Crime of the first Magnitude, to turn *Christ's* Life, and his Doctrine into *Raileries*; *Sir*, let me tell you, You stand heavily guilty at *God's* Tribunal, and will infallibly bear the smart of your *Blasphemy* in the next World, unless you learn to repent in This.

But, perchance, you will tell me, That to quit all Worldly Pretensions, to deny ones self the *Common Benefits of Life* merely for *Christ's* sake, is Praise-worthy: But that *St. Ignatius's* Poverty sprung from a Principle as far different, as *Ambition* is remote from *Humility*. So 'tis not precisely the Ex-  
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## St. IGNATIUS no Phanatick. T

terior Train of *Self-Denial*, which qualifies him for a *Phanatick*, but Interior *Ambition*. Prove then, Sir, That *Ambition* was the first Motive of all St. Ignatius's Austerities. He is about it: where he ushers in his Proof with a Division of *Ambition*, to shew he loves to take things from the bottom.

*Ignatius* (says he) *was in a most particular manner indu'd with this Heroick Quality, and that both Natural and Acquir'd*. I suppose, Sir, the Natural Temper of a Man's Body is no more a Crime, than the Natural Features of his Face; because neither the One, nor the Other falls under a Free Election; which is a necessary Requisit to frame a Sin. So that the First Part of your Proof being null, we must fall to the Examen of the Second: *This Natural Ambition of St. Ignatius was fomented and increased by his extraordinary Addition to read Romances, and the Lives of Saints*, p. 21. But it was the Reading of the *Legends of Saints*, which finally compleated the Disease, and render'd it incurable: *This excited in him a passionate Desire of obtaining an equal Reputation in the Church*, p. 22. If the Lecture of *Romances* inflamed his *Ambition*, whilst he was yet a Soldier, and breath'd the Air of the World, we accuse the Lecture as well as the Effect of it: But then, too, I cannot but wonder, that such an Accusation should fall from your Mouth, who are, without doubt, guilty of the same Folly; for, if his Passion carry'd him to *Amadis*, yours tie you to *Don Quixot*; otherwise you could never have follow'd so close your Parallel: But that the Life of *Christ*, and Actions of the *Saints*, should work the same Effect, I understand not, unless he had your Faculty to draw *Bad* from *Good*, and *Vice* from the greatest *Vertues*.

I will grant you willingly, that the Zeal of St. Dominick, and Humility of St. Francis, first open'd his Eyes, and gave him a Prospect of the Folly of all Worldly Pretensions; as well as of the Happiness of Those, who leave all this for his sake who made them. Where is the Crime? Where's Ambition, but in your Fancy, who spy Faults in others, where there are none;  
and



and will not turn an Eye homeward, where, I am sure, you would find a Subject more than ordinary of Confusion and Detestation? Does not St. *Austin*, in his *Confessions*, recount the Conversion of Two Noble Romans, by an accidental Reading of St. *Anthony's* Life? And does he load these *Converts* with the Accusation of *Ambition*? No, no: This Trade is new, and takes its Date from the Blessed *Epoche* of *Reformation*. 'Twas then *Christ's* Counsels began to be laugh'd at, when his very Commands were declar'd *Noxious to Christian Liberty*: When Purity of *Faith* sounded the Trumpet of *Rebellion*; and any thing pass'd for Lawful, but *Obedience to the Church*; When *Coblers* left their *Stalls*, to mount the *Pulpits*; and pass'd from the mending of *Soals*, to the Direction of *Consciences*: When *Religion* grew in Vogue, like *Almanacks*; and the Freshness of its Date, was a sufficient Argument to recommend it. I say, 'Twas Then Men establish'd a New *Language*, when they pickt up a New *Faith*; and first term'd *Humility*, *Pride*; *Voluntary Poverty*, *Nakedness*, &c. the most palpable Sequels of an *Enthusiastick Ambition*. Yet this Gentleman having once bolted this wild Proposition, [*Ignatius, in his Conversion, was acted with Principles of Ambition*] is resolv'd to stand to it, though his *Conscience* flies in his Face for it: Nay, and to demonstrate, that his Face is dy'd as deep with *Brass*, as his *Pen* is dipt in *Gaul*, he tells us; 'Tis so undeniable, that even the *Writers* of his *Life* cannot dissemble it: This appears from the Account given by them of the *Motions* excited in his *Imaginations*, by reading *Romances*, and the *Lives* of *Saints*, at his first *Conversion*, which was before mention'd; and may be further demonstrated from what *Bouhours* adds, That in exercising all his *Religious Austerities*, he had at first no other Aim, than to imitate those *Holy Penitents*, whose *Lives* he had read, and to expiate his *Sins*, p. 30. Sir, The Meaning is, That at the beginning of his *Conversion*, he had no Thoughts of Instituting an Order, for the saving his *Neighbour's Soul*; but his Design was wholly confin'd to the *Salvation* of his own: So that, in short, here's your

your Argument; *St. Ignatius*, at first, employ'd all his Endeavours, by reading of the *Saints Lives*, and asking *God Pardon* for his Sins, to save his own *Soul*, without extending his Care to the *Salvation* of his *Neighbour's*; therefore his *Conversion* flow'd from the Principle of *Ambition*. Is not This a most concluding *Enthymema*? Does not the *Author* deserve to Commence *Master of Arts*, for this cunning *Illation*? Without doubt. And, I hope, the *University* will be pleas'd to take it into its serious Consideration, whither such an ingenious *Philosopher* is not worthy of some Promotion? But because he wisely foresaw the last Clause [*And to expiate his Sins*] would break the Neck of the Argument, he thought fit to prevent it, by a pretty Slight of Hand, usual to Persons of his Quality; *This last Clause* (says he) *was annex'd, only to save the Credit of the Saint*. And, let me tell you, *Sir*, 'Tis only rejected by you, to save the Credit of a *Pamphleteer*.

But the *Gentleman* has Two Strings to his Bow. If *Bouhour's* Recount of his *Conversion* will not brand *St. Ignatius* with *Ambition*, the Publisher of his Life by *Mutius Vitelleschius's* Order, shall. Pray observe: His *First Resolutions* were to exercise great *Austerities*, and perform extraordinary *Penance*; (No harm yet, not one Grain of *Ambition* is hitherto visible) *Not so much to expiate his Sins, which then presented themselves to his View; as because he imagin'd, that in these Rigours the utmost Perfection of Christianity consisted, having no higher Idea of it; and desiring with Passion to acquire that Perfection*. Now, let any Man turn this *Quotation* into all Shapes, let him make what Combination he pleaseth, he will never frame, I am sure, an Argument able to convince any Person of *St. Ignatius's* *Ambition*: For the natural Sense which the Words import, is, *That the Saint aim'd at the highest Perfection of Christianity, and plac'd it in the Exercise of great Austerities*; which, without doubt, was a Mistake: For the Perfection of Christianity, consists in a most perfect Love of our *Creator*; other exterior *Austerities*, are only Means to arrive to it. Say then the *Saint* was mistaken

## 10 St. IGNATIUS no Phanatick.

in his *Idea* of Perfection, and I will put my Hand to your Accusation: But, on my Word, Sir, if you lay *Ambition* at his Door, without better Proofs, than you have already produc'd, you must maintain your Charge alone.

Well then, rather than fall short of his Intent, he singles out another Circumstance very material; viz. *The Ambition of Founding a new Order in the Church, had strangely possess'd his Imagination, and was the grand Motive of all his Austerities*, p. 32. That from his *Conversion* he had conceiv'd such a Design, *Orlandin* and *Bouhours* agree; and I subscribe: But that *Ambition* put this Resolution on foot, and as Mr. Bays very well says, *And all that*; Where's your Proof? Why, *I Gad, he will not tell us*: And yet we must swear such a blind Obedience to his Worship, as to believe him without any further Inquiry. For my part, I do not intend to give him a Deference he denies to the *Church*; nor to accuse the *Saint*, by freeing him from Calumny. St. Ignatius fram'd a Design to InSTITUTE a new Order: Ergo, *Ambition was the Mover of this Great Work*. I cannot infer such an Impious Consequence from so Pious an Antecedent; nor any Body else, without betraying at once a want of Wit, and an abundance of Impiety. I find, that St. Basil and St. Austin had the same Design, nay, and put it in Execution; and yet I dare not, for my Life, draw this Conclusion, Ergo, *They were Ambitious*. Will you therefore know St. Ignatius's Motive? It was a Zeal for his Redeemer's Honour, and for his Neighbour's Salvation, which prompted him to the Enterprize. He saw the greatest Part of the World sleep in Ignorance and Impiety; and that as they liv'd without Knowledge of GOD, so they dy'd without Fear of Hell, and without Hope of Heaven. He thought it then an Act both of Gratitude to GOD, and of Charity to his Neighbour, to be Founder of an Order of Men, whose only Employment should be, first to procure their Own, then the Salvation of their Neighbour's: And so it is. Besides, he saw the Church of GOD attack'd in Europe; That the Contagion of Brain-sick Gospellers had infected

## St. IGNATIUS no Phanatick. II

infected the greatest Part of the *North*; That *Reformation* was the Fair *Hellen*, which enchanted *Christendom*; and, That the Name of *Liberty*, had plung'd whole *Nations* into *Slavery*: Wherefore, to Heal these *Wounds* already made, and to prevent future *Dammages*, he fram'd in his Head the *Idea* of the *Society*; which he after *Establish'd* by the *Pope's* Authority: And how *GOD* favour'd his *Designs*, the *Event* has demonstrated beyond a Possibility of doubting. The Fairest and most Populous *Nations*, both of the *East* and *West-Indies*, have receiv'd *Christianity* from his *Descendants*; who flung up all Right to the *Common Benefits* of Life, in their Native Countries, expos'd their *Lives* to as many *Dangers* as there be *Winds* in the *Compass*, to draw their *Fellow-Creatures* to the *Knowledge* of *JESUS CHRIST*; and to perswade them to Live like *Men*, that they might not Die like *Beasts*. In these *Apostolical Functions*, above Three Hundred lost their *Lives*, and seal'd with their own *Blood* that *Gospel* they *Preach'd* to Others. I challenge all the *Ministers* in *England*, to shew the World so visible Marks of *Piety* in their *Order*, or so manifest an Evidence of *Divine Approbation*: No, they have found so many commodious *Living*s, made to their Hands by the *Piety* of their *Catholick Ancestors* within the *Compass* of the *Four Seas*, that they rest contented with their *Portion*; and think it a piece of the highest Folly, to be so enamour'd with the *Conversion* of *Heathenish Souls*, as to expose *Christian Bodies* to the least Inconvenience for their sakes. Besides, a pack of little *Children* is an expensive Burden, and the Tears of a Loving *Wife* a strong Retentif: So that a well-meaning *Minister's Zeal* is choak'd by Two *Impossibilities*; that is, He cannot go without a *Transportation* of his Family, and in this Case his *Purse* is too little; or without an absolute *Renunciation* of *Wife* and *Children*: and as for That, without any Ceremony, he tells the *Heathens*, *Uxorem duxi & ideo non possum venire*.

Well, but though we are advanc'd to the 32<sup>th</sup> Page, I can find no End of the *First Accusation*: My *Author* follows his Point

## 12 St. IGNATIUS *no Phanatick.*

close, and will not part with his belov'd Topick, *Ambition*; which makes me think, he is no such Enemy to it: For People talk of That most, which they love the best; and often dispraise those very Things, they most passionately dote on. What then has he yet to say? He *Reveal'd one Day to Polancus several Favours GOD had bestow'd on him*; and pray'd earnestly, *That Eguia might not out-live him, lest he should discover to the World, what he knew of the Sanctity of St. Ignatius*: This is, as I conceive, your Meaning, though not your Words. To take a view as near as we can of the Stress of your *Argument*, let us stand on the Right Side: *St. Ignatius reveal'd privately one Day to Polancus, That GOD had bestow'd many Favours on him*; Item, *That he did not relate the Thousandth Part*; Item, *He pray'd earnestly, that his Confessor might die before him*: Therefore, *He was Ambitious*. Here the Reader sees the whole *Objection*, not through false *Optricks*, but in it natural Bulk and Proportions. But whether it skulks in the First or Second Instance, for my Heart I dare not presume to determine: Yet methinks, the *Gentleman* might have drawn, from the Second Instance, a *Conclusion* of his Modesty; because his Desire of out-living *Eguia*, aim'd at this, That many Gifts of *GOD*, known to him, as being his *Confessor*, should lie forever bury'd in Oblivion. But I have to deal with a Man, who is equally offended with *Silence* and *Speaking*, and makes the One as Criminal as the Other. But, *St. Ignatius made Polancus Partaker of his Heavenly Visits*; and I find, that *Solomon* wisper'd that Famous *Apparition* of *GOD*, in the Ear of a *Confident*: Yet the *Scripture*, which is not over-shy in taking notice of this Great *King's* Faults, never ranks that Action among his Crimes. Again; *St. Paul* recounts us his *Rapture* to the *Third Heaven*; yet among all the Reflections of *Commentators* on that Passage, I find not One which attributes the Rehearsal of so signal a Favour, to *Pride*: Nay, *King David* protests, *He will always sing the Mercies of the LORD*; And why should You and I be so Satyrical, as to question the Lawfulness of his

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Resolution? If therefore such a Confidence be not the necessary Result of a *Phanatick Pride*, find some other *Argument* to back your *Affertion*, or confess you are mistaken in your *Charge*. In fine, *Sir*, When you feel *Ecstasical Transports* of *Divine Love*, when you work *Miracles*, and bring me sufficient *Witnesses* to render them *Credible*; although you proclaim your *Gifts at Paul's Cross*, I will not lay down my good Opinion of your *Humility*, but rather increase it.

The *Second Quality* requisite to make a compleat *Enthusiast*, says our *Author*, is *Ignorance*, and *Weakness of Understanding*: This he fastens on *St. Ignatius*, and very civilly gives all the *Founders of Orders* the same Complement. The *Great Founders of Monastick Orders* are observ'd to have been *Ignorant and Stupid to a Prodigy*; and *Ignatius*, far from being ambitious to surpass them in *Learning*, thought it *Meritorious to be more Ignorant than them all*. May I be so bold, *Sir*, as to learn of you those *Observers*? I fear, they took their *Observations* ill. For my part, I have observ'd, and Others with me, That many *Great Founders* have always been, and are still esteem'd the *Learnedst Men*, in all respects, that ever the *World* produc'd, since the *Rise of Christianity*. What think you, *Sir*, of *St. Basil*? What of *St. Austin*? Do these pass with you for *Ignorant Persons*, and *Stupid to a Prodigy*? If They do, I shall not much rely on your *Judgment*. Indeed, some have not *Commenc'd Doctors*; but I never read of any *Stupid to a Prodigy*. If you have discover'd this so material a *Point of Antiquity*, do us the *Favour* to impart it; and the *Gentleman of Amsterdam* shall reward you with a *Place in the Journal Des Savans*. But has our *Author* let fall no peculiar *Encomium* on *St. Ignatius*? Yes: He *Thought it Meritorious to be more Ignorant than them all*. Did any one but read your following *Page*, he would scarce believe you to be now in earnest: For there you tell us, That He put himself to *School*, and bestow'd many *Tears in learning Philosophy*, and the *Latin Tongue*; That, He betook himself to the *Univerfity of Paris*. Now, I cannot persuade my self, you

# 14 St. IGNATIUS no Pbanatick.

are in earnest, when you make us believe, he judg'd *Ignorance* so *Meritorious* after all these Efforts, to lose it. Methinks, you might have alleadg'd stronger *Arguments*, to evince his high Esteem of this great *Virtue*, rather than to represent him with *Children* in the *School*, turning over his *Accidents*, and sweating about the First Conjugation, *Amo*. I suspect your continual hammering on the Notions of *Crack'd disturb'd Brains*, &c. has something misplac'd yours; and that you have so long hector'd St. Ignatius out of his *Wits*, till you have lost your *Own*. However you have receiv'd the Wound in the *Church of England's Service*; and you may, in Recompence, hope for a *Fellowship* in *Moor-field College*. But laying aside all your Demonstrations of his *Stupidity*, the *University of Sorbon* assures us, That he took his Degree: Which makes me conclude, (what-ever you are pleas'd to the contrary) he was not such an Enemy to *Learning*, nor such a Friend to *Ignorance*, as you describe him: But 'tis no matter. You will have him, after his Death, to be the profess'd *Enemy to Learning*: Back your Assertion with a good Reason, and I'll not oppose you. Why, *Ten Years after his Death*, appearing to James Terry, a *Young Scotch-Man of his Society*, (who with Diligence and Fervour, had apply'd himself to the Study of *True Learning*) he sharply reprehended him; recommending to him less Knowledge, and more *Virtue*. Here's his Proof; now attend to his Illation: St. Ignatius recommended to him a greater Study of *Virtue*, than of *Knowledge*. Ergo, He was the profess'd *Enemy of Learning*. I wonder the Gentleman has spar'd so long to cast some by-reflection on our Saviour; for I do not remember, He ever exhorted his *Disciples* to the Study of *Human Learning*; but, every Page, is full of Exhortations to *Virtue*. Nay, St. Paul seems rather to dissuade *Christians* from too curious a Search into Litterature; and he gives a Reason too, *Because it is the Mother of Pride*; *Scientia inflat*: And, without Flattery, I am of Opinion, the Flatuus Vapours of an imaginary Learning, now and then flie up to our Scribler's Brains, and disturbs his Intellect: For, How  
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can a Man, in his Wits, commit so foul a Crime, as to write *Bantering* for *Truth*, and down-right *Impiety* for solid *Reason*? Yet this is his Case, without an *Hyperbole*. He has charg'd on St. Ignatius Two Essential Constitutives of an *Enthusiast*, viz. *Ambition* and *Ignorance*, with such an hectoring Accent, that one would have expected as many Demonstrations as Propositions. But, in the end, you see, the *Gentleman* forgot his Message; and instead of pressing his *Accusation*, has thus blindly flung it on *CHRIST*, and his *Apostles*. Come, Sir, let me exhort you, as St. Ignatius did his Profelyte, *Less Knowledge, more Virtue*. Study more how to serve *GOD*, and less how to defame your *Neighbour*. Now, if you will be so cruel, as, for my *Charity*, to enrol me among the Enemies of *Learning*, I shall only say, *Amen, So be it*.

## SECT. II.

*Whether St. Ignatius was actually guilty of Phanaticism?*

**H**AVING kept Pace with my *Gentleman* Forty-Three Pages, in which lie couch'd as many *Impertinencies* as *Lines*, but all the Product of his *Brain*; although my Patience be almost out of Breath, I will venture to keep up with him. I do not doubt, but what *Follows* is of the same Piece with That which went *Before*; and that the *End* will agree perfectly with the *Beginning*: And if my Conjecture be true, I shall recommend the whole Work, as the most Ingenious Piece of *Nonsense* and *Confidence*, which our Age hath produc'd.

Having manifested, that the Two chief Parts of an *Enthusiast* fit St. Ignatius to an Hair, he enquires, *Whether he really were not guilty of Enthusiasm?* p. 44. To make this Inquiry methodically,

## 16 St. IGNATIUS no Phanatick.

ly, he gives us this Definition of *Enthusiasm*; viz. *This consists in pretending to Divine Visions, and extraordinary Illuminations, after Christianity is fully settled; and all Christians left to learn their Religion by natural and ordinary Means, from the Rule of Faith, whether Scripture or Tradition; In boasting of insus'd Knowledge, and inward Lights; In pretending to have receiv'd all the Articles of Faith by particular Inspiration, to do all things by the private Impulse of the Spirit.* I must interrupt the Gentleman's Definition, with an &c. for I have lost almost my Breath, and shall, I fear, quite, if I proceed. I take it for a Definition fresh jump't out of Mr. *Hobbs's* Mint; and indeed, the whole Book is so full of Atheistical Dashes, that I am perswaded, the Author has serv'd his *Apprenticeship* under that great Master of *Atheism*. I must take the *Whole* into *Pieces*; for, I confess, I dare not encounter with such a Crowd of *Nonsense* together. *Enthusiasm* (says he) *consists in pretending to Divine Visions, and extraordinary Illuminations, after Christianity is fully settled.* Hold there, Dear Sir, as you tender your Credit, and the Honour of the *English Protestancy*: If you give so large Notions of *Phanaticism*, you exclude from the Pale of your Church the most Famous *Saints*, and *Doctors* of *Christianity*; and if once these Supports be thrown away, your Church must fall. Saint *Martin* was a Pretender to *Extraordinary Illuminations*; and Saint *Austin* tells us of a certain Voice, which bid him, *Tolle & Lege*, Take up and Read; and a Thousand others. Now, Sir, If I put my Hand to this Part of yqr Definition, I cannot refuse it handsomly to this Consequence; Ergo, *St. Martin, St. Austin, &c. were Enthusiasts*. My Reason is, Because you assert, That all those who pretend to *Divine Visions, and extraordinary Illuminations, after Christianity is fully settled, are Enthusiasts*. But, All those fore-mention'd *Saints* did pretend to *Divine Visions, &c. after Christian Religion was once fully settled*; Ergo, Those *Saints* were *Phanaticks*. Excuse me then from Subscribing to the First of your Definitions, unless you think good to explain your Mind better. I will take up the Context; *In boasting*  
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ing of *infus'd Knowledge*, and *inward Light*. I admit this, on condition you do not intend to make an humble *Recount* of those *Favors*, meerly for others *Instruction*, pass current for *boasting*. My Precaution is necessary, lest unwarily we find *St. Paul's Name* in the Catalogue of *Phanatics*, before we dream of it. What follows next, is full of *Equivocation*: And therefore I must declare on what terms I admit it, and on what I reject it. *In pretending to have receiv'd all the Articles of Faith by particular Inspiration*. This Proposition, as it lies, is not Orthodox: For after the compleat Settlement of the *Jewish Church*, the *Prophets* did pretend to have receiv'd the *Articles of their Faith by particular Inspiration*; and yet I dare not pronounce them *Phanatics*. Now indeed, if you stoop so low, as to regulate your Charge by my Notion of *Phanaticism*, we will proceed to the Trial. I conceive it then, with Submission, that only those deserve the Title of *Phanatics*, who pretend, That the *natural and ordinary Means instituted by Divine Providence to find out all Articles of Faith, is an Inward Light, and an Immediate Revelation*. This I understand by *Phanaticism*: And if you can prove *St. Ignatius* guilty of this Folly, I will fling up the Cause; if you cannot, *Justice* obliges you to a speedy *Repentance*; First, For having so abus'd the World with loud Clamours of strange Discoveries, concerning the *Church of Rome's Superstitious Practices, and Enthusiastick Extravagancies*: Secondly, For having betray'd your own *Conscience* in the Sight of GOD, whilst blind *Temerity*, and intoxicating *Fury*, guided your *Pen* to wound the Reputation of the *Saints* in the Judgment of Men.

You therefore affirm *St. Ignatius* to have been a *Phanatick*, because he pretended to *Divine Visions and Illuminations*; and then you draw up an *Inventory* of some *Apparitions* and *Ecstasies* recounted in his *Life*, which takes up a considerable Part of your *Pamphlet*: All which you are pleas'd to attribute to the Effects of a strong *Imagination*, and of a weak and disturb'd *Brain*. But shall any ones Judgment be so byas'd, as to take



## 18 St. IGNATIUS no Phanatick.

this for a *Confutation*? Would any Man take bare *Assertions* for solid *Reasons*, or false *Aspersions* for real *Crimes*, your *Discourse* is, I grant, most perswasive: But who-ever takes the pains to sift it, will be able to find nothing but *Scum* above, and *Maltice* below. Sir, For my part, I know no *Catholick* of so easie a *Belief*, as presently to swallow down every fictitious *Story* for a real *Miracle*. They measure their *Assent* by the Rules of *Prudence*. Where the *Authority* is weak, their *Belief* is suitable; where strong and evident, their *Assent* is without *Hesitation*. In fine, They always are of Opinion, That to *Believe All*, and to *Deny All*, are *Extreams* equally reprehensible.

Now produce some *Arguments*, which prove credibly, That the *Illuminations* and *Visions* ascrib'd to St. Ignatius, were but the Effect of a discompos'd *Brain*, of a strong *Imagination*, and disorderly *Fancy*; and if I cannot oppose more weighty *Reasons* to the contrary, I'll sling up my *Cards*. The only Ground of your *Scruple*, as far as I can learn, is this, *If indeed Ignatius receiv'd a perfect Knowledge of the Christian Religion, &c. How came it to pass, that for many Years after, he was still esteem'd a Fool, and an Idiot?* You have put a pretty *Sophism* in the Mouth of a *Jew*, or a *Turk*. If JESUS CHRIST was GOD, How came it to pass, that He was still esteem'd for a *Fool*, and an *Idiot*? To make us believe that such an Opinion was not a Popular Noise only, you tell us, *Upon a particular Examen by the Inquisitor of Alcala, and Arch-Bishop of Toledo, he was adjudg'd not to have been sufficiently instructed in Matters of Religion*: You might as well have quoted your darling Romance, *Don Quixot*, as *Bouhours*; and found as much to your Purpose in the One, as in the Other: For *Bouhours*, in the Book cited, mentions not one Word of St. Ignatius's appearing before the *Inquisitor*; much less of a *particular Examen*: And therefore any puny *Logician* may infer out of that *Examen in Nubibus*, That you are far more meanly instructed in the Rules of *Truth*, than St. Ignatius in Matters of *Religion*.  
Indeed,

Indeed, *Bouhours* tells us, That the Great Vicar cast him in Prison, upon the Account of the Indiscreet Fervor of Two Ladies, abscrib'd by Dr. *Cirol* to the Perswasions of St. *Ignatius*; and told him, That not being a Divine, he should abstain from explicating to the People the Mysteries of Religion, till such Time he had studied Four Tears in Divinity: But here's no mention either of an Inquisitor, or of a particular Examen. And as for Don *Alphonso de Fonseca*, Arch-Bishop of *Toledo*, he was so far from judging him not to have been sufficiently instructed in Matters of Religion, that he very much Exhorted him to continue his Functions of Piety towards his Neighbour. So that here lie chain'd, one to the Heels of the other, Two Forgeries, without Dispute, as well as without Excuse. Had you been forc'd to Translate your Author out of Greek, Charity might have oblig'd me rather to have fast'ned this Mistake on your Ignorance, than to have imputed it to your Malice: But the Book being English'd to your Hands, the most favourable Construction I can put on your Crime, is, That you have taken up that Principle so often laid at the Papists Door, viz. All things are lawful, if profitable, to the Church; and then working by this Maxim, you concluded, That a Forgery was but a small Price to buy Heaven for your self, and the Dis-esteem of the World for St. *Ignatius*, and those of his Society. But, Sir, You have taken false Measures, and as disadvantageous a Topick as you could have light upon. Vent your Burlesquing Vein till Dooms-Day, you will never so far unman Rational Creatures, as to wheedle them into a Belief, that the Jesuits, and their Founder, are Fools and Ideots. Had you taken up your Quarters at Fox-Hall, and from that Enchanted Castle popt in the Hawker's Mouths New Narratives of Popish Plots, and Jesuitical Contrivances; or ply'd them with White-Horse Consultations, Armies of Jesuits in the Air, and Thousands of Pilgrims in the Rear, your Labour might ('tis possible) have met with some Success: But, on a suddain, to Metamorphize their Plotting into Folly, their intriguing Genius into Stupidity, is

20 St. IGNATIUS no Phanatick.

to raise a Scruple in the Wifest Part of the Nation, Whether they did not want some Grains of *Wit*, when they fear'd to be impos'd on by *Fools*?

Yet indeed, to give the *Gentleman* his Due, he dropt a Word or two, *Pag.* 26. which insinuate, That at first he intended rather to have charg'd the *Jesuits* with *Knavery*, than *Folly*: for thus he tells us; *It seems, the Propagation of the Gospel, by Force of Arms, is connatural to the Order of Jesuits; only the Wisdom of latter Tears hath chang'd these Spiritual, into Carnal Weapons.* You are in the right, *Sir*; *The Wisdom of latter Tears hath chang'd these Spiritual into Carnal Weapons*: But the Misery is, the Wisdom of the little Lord *Shaftsbury*, joyn'd with the indefatigable Industry of Sir *William Waller*, was not able to find them in *Jesuitical*, nor *Popish* Cabinets. The *Gentlemen of Rye-House* engros'd them to themselves for a peculiar Use; and then the *Protestant Duke* of the *Church* of *England* convey'd them to his Friends at *Taunton*, for the Propagation of *Liberty* and *Religion*. But, *Sir*, You are too wary; You might, without Scruple, extend the *Wisdom of latter Tears* to *latter Ages*; for I find *Protestancy* and *Carnal Weapons* of the same Date.

Look over to the *Godly Churches* of *Germany*, and you will see them making Elbow-Room with *Drawn Daggers* in their Hands, and *Christian Liberty* in their Mouths; Two pretty *Protestancy-dilating Engines*, and both the Product of *Modern Wisdom*. What think you, *Sir*, of the *Wisdom* of a *Neighbouring Republick*? Did it not effect the *Propagation of the Gospel* by Force of Arms? Did it not break in pieces the fretting Yoak of its Master the King of *Spain*, to put on its Neck that of the *LORD*? Yes. And *Dr. B.* a Minister of the *Church* of *England*, extols to the Skies the *Wisdom* of his *New Lords*, for a Crime, which, I fear, has pusht the *Contrivers* into *Hell*. The *Wisdom of latter Tears* has produc'd the same Effects in every *Kingdom*, where *Protestancy* (the *Religion* of *Latter Times*) got foot; and I dare say, That it seldom gain'd one  
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Inch of Ground, but by the Help of *Carnal Weapons*. So that, I am sure, (what-ever *Mines* the *Jesuits* have laid to propagate *Popery*) the *Propagation of the Gospel by Force of Arms*, is more connatural to *Protestancy*.

After an Hundred and Two Pages spent in wild *Notions*, rambling *Propositions*, and nonsensical *Probations* to back them, as if he had intended all the while to give Scope only to a Whimsical *Imagination*, or to teach the World, That much *Confidence*, and little *Reason* go far; he resolves to knock down *St. Ignatius's Sanctity*, as well as the *Church's*, at one Blow. The Design is great, and suitable to *Don Quixot's* Bravo; and the Method contriv'd to Admiration. Be pleas'd therefore to attend: In the Bull of his Canonization, the Pope affirmeth, That from the Time of his Conversion, nothing proceeded from him, which can be accounted a Mortal Sin. But *St. Ignatius* committed the Sin of Despair in the most aggravating Circumstances, sometime after his Conversion: Ergo, The Pope was deceiv'd, and *St. Ignatius*, instead of a Throne among the Saints, deserves a Place among the Sinners. Here are Two Charges; but GOD send they fall not on the Head of the Accuser. I deny then, Sir, the Minor, viz. That *St. Ignatius* was guilty of Despair. But let me desire you, not to run to *Bouhours* to make your Charge good; for, on my Word, you will betray your Blindness, as well as the Cause you have in Hand.

The Gentleman, after so many unlucky Chances by Quotations, will try another Hit, for it: He tells us then out of *Bouhours*; That he (*Ignatius*) falls into a dark Melancholly; and being one Day in his Cell, he had the thought of throwing himself out of the Window, to end his Misery. Here is, indeed, a shrewd Temptation; but yet no shadow of Sin. All the World knows well, that it is not in the Power of any Man breathing, to barr out of his Imagination, Criminal Suggestions: No, no; they lie within the reach of Satan, who can imprint in them the Pictures of the most monstrous Crimes; and, oftentimes, the best Men are assaulted with the worst Thoughts. A bare Sug-

gestion is no Fault; 'tis a voluntary embracing of it, derives all its *Malice* into the Action. Shew me then, out of *Bouhours*, that *St. Ignatius* deliberately yielded to the Temptation, and I will cast aside all further Dispute. *But Heaven* (says he) *by Force restrain'd him, against his Will.* Ay, here is *Despair* with a Vengeance, indeed! Does *Bouhours* affirm this? Not one word of it, upon my Credit. Pray, *Reader*, condescend so far to *Curiosity*, as to turn to *Lib. 2. pag. 29.* and you will find *Bouhours* of a quite contrary Opinion; *But he was with-held from yielding to this Motion of Despair, by the same Hand which struck him:* Thus he. Which Words, taken in the most natural Sense imaginable, import only this, That *St. Ignatius* was assail'd with the Temptation of *Despair*; but, by the Helping Grace of *GOD*, he most happily triumphed over the *Enemy*. And now, *Reader*, Shall such an *Impudence* go unpunish'd? No, no; if a *Searing Iron* has not past over his *Conscience*, if ev'ry Spark of *Christianity* is not stifled; I am sure, he has felt the Bitings of a knawing *Conscience*; and *GOD* send the Torment already began Here, may not continue Hereafter; where it is like to be without Redress, because without End. I will appeal to any sober Man, Whether this *Gentleman* hath not drawn up an undeniable *Demonstration*, both of his own *Forgery*, and *Despair*? I say, *Despair*, and that in the most aggravating Circumstances; because nothing beside the utmost *Despair* of making his *Indictment* good, could ever throw a Man into such an Extremity, as to oblige him to run bare-fac'd into a *Guilt* of the highest Nature, to fasten a *Crime* on another. Yet the *Gentleman* may, in some sort, be excus'd; 'tis the *Epidemical Disease* of the *Climate*. His *Church* sprung from the Itch of *Liberty*, was first wean'd with *Forgery*, and stands yet on the same Crutches: And this is so black a Patch in the Face of the *Church* of *England*, that the *Guardians* not being able to wash it off, have thought fit to perswade the World, that the *Papists* are guilty of the same Defect. But the Misery is, the Blur is so minute in us, that none can see it, but the *Ministerial Guides*;



so that Others, who believe it, must pin their Faith on the Reverend Sleeves of their Divines Canonical Habit.

The Gentleman is now piping-hot against the Pope: The former Crime of Despair, was mention'd to convince the World, that his Holiness took ill Informations of St. Ignatius's Sanctity; *Ex abundanti*, he comes out with a Second: However, if it be a Venial Sin for a Man to sacrifice his Life to his Folly; it is no less than a Mortal One, deliberately to commit an Action, which he is perswaded in his own Conscience to be unlawful. Ignatius, in his Voyage to Jerusalem, thought it utterly unlawful, and contrary to Evangelical Poverty, to carry any Provisions with him; yet being resolv'd by his Confessor to the contrary, he boldly did that out of Obedience, which he durst not do of himself. By this Passage he pretends to demonstrate St. Ignatius guilty of a Mortal Sin; but after having sifted it from top to bottom, I protest I cannot find the very Shaddow of a Venial One. Let us put to the Test each Proposition: *It is no less than a Mortal Sin, deliberately to commit an Action, which he is perswaded in his own Conscience to be unlawful.* Certainly, Sir, your Closet turn'd round, when you Penn'd this Proposition. I suppose, you are perswaded in your Conscience, the least Untruth to be unlawful; and yet I should not be so severe, as to judge every slight Untruth to amount to a Mortal Sin: To steal a Penny is an unlawful Action; and yet I dare avouch, that whosoever taxes such a petty Theft with a Mortal Sin, stands accountable to GOD of a Mortal One himself: And when it shall please you to call for my Reason, you shall not fail to have it. Let us go on: Ignatius, in his Voyage to Jerusalem, thought it utterly unlawful, and contrary to Evangelical Poverty, to carry any Provisions with him. Sir, You are so innard to false Quotations, that you cannot forbear. 'Tis utterly false, that St. Ignatius thought it utterly-unlawful to carry any Provisions along with him: For Bonhours only tells us, *He was afraid, he should deviate from Evangelical Poverty, in carrying anything along with him.* So that his Doubt was not of the Lawfulness of

## 24 St. IGNATIUS no Phanatick.

of the Action; but, whether it were not a greater Perfection, to embarque himself unprovided? But, suppose his own Judgment told him, *It was unlawful*; yet his *Confessor* brought so weighty Reasons against what he objected, that at last he concluded his *Confessor* was in the Right, and *Himself* in the Wrong; and so accordingly he follow'd his Advice. Where is the Sin in all this Proceeding? *Where is the Renouncing the Liberty of his Will, and Use of his Reason?* Do Men fling up their Reason, I beseech you, Sir, when they leave a weak Motive, to stick to a stronger? At this rate we must conclude, That *Fools* run loose in the World, and that all the *Wise Men* of the Nation are confin'd to *Bedlam*. Indeed, I am not so great an Admirer of *Blind Obedience*, as to judge it a *Virtue* in all Circumstances. Men may command Things contrary to the Law of GOD; and in this Case the *Commander* and the *Obeier* are equally guilty. Such a Case may be instanc'd in the Transactions of the last Week: Thousands of well-meaning Men thought nothing so reasonable, as to Read his *Majesty's Declaration for Liberty of Conscience* in the Churches: But then their *Reverend Confessors* were of another Opinion; and so the poor *Penitents* yielded *Blind Obedience* to their *Directors*, although *Obedience* to the best of *Princes* oblig'd them to a contrary Procedure. Here was, I grant, a *Renouncing of the Liberty of Free-Will, and Use of Reason*, to the purpose; and therefore, according to your *Logick*, a Sin of the deepest dye both against GOD, and the *King*. But prompt *Obedience* to a *Faction*, passes in *Protestant Casuists*, for *Virtue*: Yet when a *Papish Saint* lays aside his private Judgment upon good and rational Motives, to follow the Sentiment of his *Confessor*, no less than a Capital *Crime* is presently clapt on his Shoulders.

The *Gentleman's Gall* is still boyling against the *Pope*, and nothing can quench it, I see, but another Push for it against both the *Pope*, and St. *Ignatius*; for you must know, he frets at the One for being a *Saint*, and at the Other for Canonizing him. But what (cries he, in a pleasant Humor) *if after all,*  
Ignatius

Ignatius *should be found an Heretick?* (Ay marry, Sir, This is a necking Blow.) *He would ill deserve the Dignity of a Saint.* (Questionless, you are in the right.) *And at the next Reformation of the Calendar, might be perhaps expung'd out of it.* p. 112. You might expunge your *Perhaps*, and assert it confidently. Nay, I question not, but all *Catholicks* would thank you for your Service, could you unmask such a Cheat; for they are well-meaning Men, and are as loth to be impos'd on as their *Neighbours*. But because I know, (if a bare Assertion be sufficient) nothing is so surprizing, which you cannot prove *ad evidentiam*, I beg a short Authentick Reason on Record; It will relish well: He *Believ'd Scripture to be the only Rule of Faith*, Ibid. I deny it: But go on. He said, *That if the Articles of Faith had never been Recorded in the Scripture*, (or, as another Author expresseth it) *Although no Monuments or Testimonies of the Christian Religion had remain'd, he should still have believ'd them, &c.* Which manifestly supposeth him to have believ'd, that the Knowledge of the Christian Religion must necessarily be receiv'd either from the Scripture, or from Extraordinary Illumination; and that there is no Medium, which might serve the Ends of a Rule of Faith. What? no Medium? Look back to the 105th. Page, and there you will see your self of another Opinion; for, Do you not express your self, in as intelligible Terms as possibly can be, That he so much doted on *Blind Obedience*, that if he adher'd to his own Principles, he must have renounc'd Christianity, and even Natural Religion, if his Confessor had commanded him: And, That he propos'd this as a first Principle to all, That true Christians ought to submit themselves to the Decision of the Church, with the Simplicity of an Infant. Methinks, this is a Medium between Scripture alone, and Extraordinary Illumination: Had I been to have drawn up this Indictment of Heresie, my utmost Care should have been to have stifled this. But you never Look before you Leap, and that makes you so often Fall. Your Invective against *Blind Obedience*, jump'd handsomly into Pag. 105. and in Pag. 112. you sell connatur-

rally into *Heresie*; and so down they went, though you knew, they would never be kept from Clathing on the same *Paper*. But let us wink at this trifling Mistake; and grant what you affirm, That St. Ignatius did say, *That if the Articles of Faith had never been Recorded in Scripture, &c.* he would firmly have embrac'd them all; Does it follow, That he held *Scripture alone*, or *Illumination*, to be the *Rules of Faith*? By no means. He was of Opinion, 'tis true, That an *Extraordinary Rule* might be an *Extraordinary Illumination*; and that the *Ordinary One* is *Scripture* interpreted by the *Church*: So that the Sense of his Words, is this; Although all *Scripture*, and the *Church* its Interpreter, had perished, GOD had given him, by an *Extraordinary Illumination*, such a clear Knowledge of the *Mysteries* of our *Religion*, that he would have believ'd them.

Here, you see, the *Gentleman* has not been sparing of Dirt; but he grossly miss'd his Aim: for I am throughly convinc'd, a moderate *Eye* will easily discover, that the greatest Part sticks closest to the *Asperser*: Yet *Passien* will set his *Pen* afloat, in spite of *Fate*. Indeed, he is come to an End of his *Accusation*, and to say something, runs in a Circle, by making a Recapitulation. *If it be prov'd, That in his Life-time he was esteem'd an Enthusiast, an Impostor, and an Heretick, by many sober, indifferent, and learn'd Men of the Church of Rome; it will be no small Confirmation of the Truth of whatsoever I have hitherto observ'd.* Yes, if their *Surmizes* were founded on *Reason*; otherwise by no means: For, in this Case, I am no greater a Friend to *Infallibility*, than your Self. I grant you, *Catholicks*, in their Estimates, may be mistaken, as well as *Protestants*, and equally lie open to Prejudices. *At Alcalá he was suspected by some of Sorcery.* Why? The *Gentleman* begs your Pardon there; he is not such a Fool, as to tell the Reason: No, that would wipe off the *Asperser*. The Truth of the Business is: St. Ignatius reclaim'd, from his sinful Courses, a Person of the first Rank; and presently the Wise Populace concluded, nothing but the Power of the *Devil* could draw such a noted *Debauchee* to GOD.

A pret-

## St. IGNATIUS *no Phanatick.* 27

A pretty Accufation, you fee; and as well grounded, as that againſt our Saviour; *In Belzebug Principe Dæmoniorum ejicis Dæmonia*; You caſt out Devils in Vertue of Beelzebub the Chief of the Devils. By others of Hereſie, and put in the Inquiſition for a Viſionary. 'Tis true; but, How came he of? After an *Exact Enquiry into the Manners and Doctrine* of Ignatius, not finding any thing that might render him ſuſpected, and judging it not expedient to make him appear before Them; They were contented to refer the Matter to John Roderiguez Grand Vicar of Alcala; who told Ignatius, That the Juridical Information which had been made, was much in his Favour; and, That he might continue his Functions, for the Service of his Neighbour. So Bouhours, without the leaſt mention of any ſuch Clause, touching Extrava-gant Methods of Religion. Soon after he is clapt into the Inquiſition a Second Time, for inſtilling fooliſh Principles into his Hearers. But, Was he not, by publick Sentence, freed from the Imputation? I thought, it was not a Crime to be Accus'd, but to be Guilty; yet You confound both: Though, at this rate, our Saviour's Reputation ſuffers, who was Indicted of as heavy Crimes as ever Ignatius was.

When he was remov'd to Salamanca, both Him and his Diſciples were put in Chains by the Inquiſition there, as Hereticks and Seditious Perſons; and not Abſolv'd, but upon condition of Preaching no more. Certainly, Sir, You imagine your ſelf in Lucian's *Island of Dreams*; or that all the World is aſleep, beſide your ſelf; or to enamour'd with your great Abilities and Integrity, as to embrace every Falſity dropt from your Pen, as Eternal Verities. I grant, he was clapt in Priſon; and You, that he was Abſolv'd: Hear the Sentence: After Two and Twenty Days of Imprisonment, the Maſter and his Diſciples were cited before the Judges, to hear their Sentences read; by which they were declared to be good Men, and their Doctrine to be ſound. (What could Innocence deſire more?) They are further permitted to ſpeak of Heavenly Things, and to inſtruct the People as much as they pleaſe. With what Face, then, dare you averr, (and then cite



## 28 St. IGNATIUS no Phanatick.

*Bouhours* to second your *Imposture*,) That he was *Acquitted*, upon Condition of *Preaching no more*? A Man would imagine, you cited *Authors* only to corrupt them, or to render your *Forgeries* more palpable.

Soon after his Arrival at Paris, he is accus'd to the *Inquisitors*, for seducing young *Scholars*; but, by the *Intercession* of *Friends*, dismiss'd. Good Sir, and was not the same laid at our *Saviour's* Door? Were not the *Apostles* hurry'd before *Tribunals* on the same Account? They were all stil'd *Seducers*, for dissuading People from being seduc'd by the charming Flatterings of the World: And the Crime of *St. Ignatius* was of the same Nature. This the *Inquisitor* was convinc'd of; and therefore *Acquitted* the *Accus'd*, not by the *Intercession* of *Friends*, as you were pleas'd to insinuate, but out of a Motive of *Justice*.

So that, in Conclusion, all these *Accusations*, which you alledge as corroborating Proofs, do not add one Grain to the Weight of your *Arguments*: Nay, they rather Extenuate them; though they add a notable Increase to your *Guilt*, and demonstrate to the World, at one view, both the Excess of your *Folly*, and the Hainousness of your *Forgeries*.

From this universal Contempt of *Ignatius* in his Life-time, &c. it may be farther evinc'd, That all the Reports of his Miracles are absolutely false. May it so? Why, Sir? At this rate our Blessed LORD was the greatest *Impostor*, that ever breath'd: For, I am sure, neither *St. Ignatius*, nor any other Man since the World stood, lay under a greater Contempt, than He. Nay, *Jeremy*, at this wild rate of Arguing, was a petty Cheat; since, I am sure, He felt as heavy Effects of his Country-Men's (I will not say, *Contempt*, but) *Fury*, as *St. Ignatius* did of *Christians*.

But, Sir, If your *Antecedent* be deny'd, What will become of your *Consequence*, and all your Erroneous *Deductions*? Yet so it is. Venture once more on *Bouhours*, and you will find, that the greatest Men living, had a Tenderness for his *Person*, and stood in Admiration of his *Prudence*. And if he were condemn'd,

denn'd, 'twas only by Those who could not be sufficiently blam'd themselves. Wherefore this *Argument* not being able to concur the least to your Design, I will examine your *General Considerations*.

First, *To what purpose should GOD work so many Miracles in the midst of Christian Countries, many Ages after the Faith had been fully settled in them?*

*Ans.* Might not the refractory *Jews* have objected the same, against the Mission of *Jeremy*? Might not the *Gentleman*, by the same Rule, stop *St. Austin's* Mouth, when he recounts several *Miracles*, on his own Knowledge? The *Christian Religion* was then fully settled. So that, if you will inform me, to what purpose *GOD* did work *Miracles* in those *Christian Countries*, I will requite your Civility, by returning you a Reason, why *GOD* did it in These.

Secondly, *Were those Countries devoid of True Religion?*

*Ans.* By no means. But, what then? shew me any Reason, or Authority, why *GOD's* Power is so chain'd up, that it cannot Act, but according to the Rules prescrib'd by ordinary Providence, in a *Christian Nation*?

Thirdly, *Was the Church of Rome, at that Time, grievously corrupted with Errors and Superstitions?* (No, Sir: What will you infer?) It remains therefore, that *GOD* should perform all these *Miracles*, meerly in Testimony of the Extraordinary Sanctity of *Ignatius*, to manifest his Favour to him, and procure to him Honour and Esteem among all *Christians*.

*Ans.* You are quite out of the way, and wholly mistaken in your *Arithmetick*: *GOD* might have had many Motives, which you have pass'd by, All worthy of Him; and not at all contrary to his Excellency, or the Imperfection of our Nature. For you may remember, that although even Then the *Roman Faith* was as Pure, as when it deserv'd so large an *Encomium*

from the Mouth of the *Apostle*, who was little vers'd in the Science of *Flattery*. Yet the New-inspir'd Prophets of *Germany*, call'd it in Question. These Men, as Spiritual as the basest *Sensuality* could render them, resolv'd to make room for their Lusts, by rending themselves from her *Jurisdiction*, who oppos'd them; and so pretended to purify her *Faith*, by the most enormous Crime, *Rebellious Apostacy*. *Novelty* and *Liberty* were fair Baits for a *Populace* to swallow; and then fine Promises of a *Paradise* Hereafter, and of a *Mahometical Heaven* Here, were too strong Temptations for a sensual German to overcome. Our *English Lady*, you know, felt the Comfort of *Abbey-Lands*; and the *Clergy* of fair *Wives*: So that the most Considerable Part of the *Northern Provinces*, set up a *Religion* of their own Coining; or, to speak more properly, every one preach'd his own *Dreams* for *Divine Revelations*. Now, in such a distracted Posture of the *Church*, Was it a proceeding unworthy of *GOD*, to point out his *True Church* by *Miracles*, and by the Sanctity of Those, who were *Members* of it. This was the Method *GOD* took to Establish *Christianity*; and to reduce the *Rebellious Jews* from their *Apostacy*. And if it was not then a Proceeding unworthy of *GOD* to condescend so low, as to have Recourse to his *Omnipotence*, for the reclaiming of *Sinners*; I do not conceive, why it should be in *Ignatius's* Time, when the same Cause was too too visible. Again, Why could not *GOD* work *Miracles* for the Comfort, as well as Encouragement, of the *Faithful*? I see no Inconvenience, unless it were, that such a Kindness would make the *Reformers Consciences* lie too often in their Faces, for running from that *Church*, whose *Doctrine* and *Piety* *GOD* so highly attested.

Now the *Gentleman* comes out with a shrewd Objection against all *Miracles*: (Have at the *Jesuites*!) The Temptation of lying and feigning *Miracles*, for the Reputation of an Order, is in that *Church* far more perswasive, than the Evidence of Reason. This is a Compliment borrow'd from the worthy *Dean* of *St. Pauls*: But I challenge Him, and You, to produce one *Jesuite*,

or *Catholic Divine*, who ever taught it lawful to lie for the Honour of their Order, or on any Account whatever. 'Tis a *Doctrine* peculiar to the Leaders of the Church of England. A Catalogue of *Lies*, in a *Protestant Pamphlet*, is no less con-  
 tain'd, than a List of wonderful Cures to a *Mountebank*. Look back on the Blessed Times of *Titus Oats*; peruse those *Satyrs* vented from the *Pulpits*, as *Divine Oracles*; and then tell me, Whether 'twas possible to crowd more *Lies* in a *Romantick Fable*, than the furious *Divines* of the Zealous Church of Eng-  
 land, marshall'd in their *Sermons* against the *Papists*. They blew the Fire to such an Extremity, that it almost reach'd their own *Vicarages*; and the Desire to rout out the *Papists*, by a Just Judgment of *GOD*, flung them within an Inch of their own Ruin. The Justice of the Nation, deluded by Fabulous *Narratives*, and Malicious *Sermons*, in Process of Time, found out its Error, and made a *Satisfaction* no less Authentick, than the *Fault*. But the *Pulpit-Oats's* could not stoop so low, as to acknowledge their *Crime*; which makes me think, they thought it none, to Lie and Calumniate for the Honour of their Church, and the utter Disparagement of *Ours*. And, Reader, to speak my Mind freely, I am of Opinion, That the Consult of *Divines* in Dr. *Tenison's* Library, hath pitch'd upon the Method of *Slandering*, as the best *Preservative* against *Papery*; for had it not been a *Resolve* of a whole *Cabal*, 'tis hard to determine, how all the *Protestant Scriblers* should unanimously stumble on the same Expedient.

Out of the former *Antecedent*, my Author draws this Con-  
 sequence: When therefore Ignatius was to be promoted to the Dig-  
 nity of a Saint, his Disciples set their Inventions on the Rack, to  
 raise a Fund of Miracles. What ever the Disciples of Ignatius  
 did, I am sure you have set your Brains on the Rack, and Con-  
 science to boot, to find some plausible Grounds for denying  
 them: But all will not do your Work. You tell us, indeed,  
 They were Feign'd without ground: This is a groundless As-  
 sertion, and of no Force with me, till you propose some good

Autho-

## 32 St. IGNATIUS no Phanatick.

*Authority, besides your Own. I grant indeed, that Miracles may be easily obtruded upon the World, after a long distance of Time; and that nothing less than a strict Examination, can defeat the Hopes of Impostors. But I also contend, that all the Miracles contain'd in the Bull of his Canonization, have undergone this Test to the utmost Rigour: And therefore I am oblig'd, in reason, rather to conclude, That you are deceiv'd, who Deny Them; than those Judicious Persons, who Approv'd Them.*

But here the *Gentleman* offers a very material Proof, to the falsity of the *Miracles* ascrib'd to *St. Ignatius*: *Ribadeneira*, who was his familiar Companion, in the Year 1572 first publish'd his *Life*, and made along Apology in it, in defence of *Ignatius*; maintaining, That it was no way derogatory to his Sanctity, that he had perform'd no *Miracles*. Afterwards, in the Year 1610. publishing a Second Edition of his *Life*, he was so far enlightn'd in this Matter, that he giveth us a long Catalogue of the *Miracles* of *Ignatius*; but withal confesseth, That the Reason why he had not insert'd them in the First Edition, was, Because they were not sufficiently certain and uncontested. Because I have not the First Edition by me, I will acquiesce to what the *Gentleman* says: But, What then? Is it impossible, that Matters of Fact, which for want of Examination, were doubtful in the Year 1572. upon an exact Trial afterward, should be found true in 1610? According to this Rule, a great part of your Canonical Scripture might be plac'd among the *Apocrypha*: For you must grant me, that most, if not every Book of the New Testament was call'd in question, immediately after the Decease of the Apostles, and some not receiv'd till many Centuries after. Now, might not a few take up your Argument, and oppose it to the Scripture, just as you oppose it to Miracles? It cannot be imagin'd, how the genuine Writings of the Apostles, who dy'd in the First Century, should be unknown, or at least uncertain, when the Memory of them were yet fresh; and, after above an Hundred Years, when the greatest Part of the Witnesses must be suppos'd to have been dead, should be advanc'd to undoubted Certainty. Wind your  
self



self out of this *Labyrinth*, and I shall easily dis-engage my self from That you imagin to have cast me in.

I cannot pass on, without one small *Reflection* on our *Author's* way of Arguing: *First*, He tells us, *That Papists esteem it a Virtue, to lie for the Credit of an Order.* Secondly, He advances a Step forward, and tells us, *He has just Reason to suspect, that they have put that Principle in practice, by forging the greatest Part of the Miracles (ascrib'd to St. Ignatius) after his Death.* This he proves, because *Ribadeneira* omitted to recount, for want of sufficient Testimony, those *Miracles* in his *First Edition*, which he sets down in his *Second*; *Item*, Because *Masseius* leaves out many other wonderful *Actions*, for that they are not sufficiently certain. Now, for my part, I should draw a quite contrary Conclusion, from the Cautiousness of these Two Writers, viz. That they did not intend, for the Honour of their *Founder*, to impose on the *Readers*; nor to augment their own *Sins*, by increasing *St. Ignatius's Miracles*. For, let me tell you, People of so loose Principles, as the *Jesuits* pass for in your Judgment; would never have minc'd the matter; especially when a thousand *Miracles* would have much enhanc'd the Glory of their *Saint*, and not added one Grain to their *Labour*.

Dear Sir, I should be glad, did you make use of the Cautiousness of the Two fore-mention'd *Writers*; and lay no Crimes on *Papists* and *Jesuites*, but those which were sufficiently certain and uncontested. Your *Auditors* would leave their *Pews* more calmly, and feel more *Charity* in their *Breasts* at the End of the *Sermon*, and less *Animosity* against their *Fellow-Subjects*. But a Calm and Serene Season, is bad Weather for the *Ministry* to Fish in. They delight in *Storms* and *Tempests*, meerly out of Hopes, that both will fall heavy on the *Dissenters*. These Holy *Conjurers* raise the Wind in the *Pulpits*, which soon breaks out of the *Church-Door*, and spreads its self through the whole *Town* in a Trice. All raise this *Devil of Discord* the same way: And, by good Fortune, no *Text* is so remote, which does not patly suit with the *Incantation*. A good *Invective* against Po-

### 34 St. IGNATIUS no Phanatick.

pery, larded with Two or Three pretty Stories, either forg'd by the *Doctor*, or scrap'd-up on an Hear-say, are efficacious *Engins* to work the *Populace* out of their *Wits*, and set them all a-gog against *Popery*. For the *Grave Divines* require Belief to the greatest *Crimes* against *Papists*, on the slightest *Grounds*; and yet forbid all *Assent* to *Popish Miracles*, though backt with the greatest *Authority*.

As for Example: In the *Art of Missionaries Discover'd*, the *Author* presents his *Reader* with one *Father Leech*; who told Mr. *Gee*, *That if any but hear Mass, and after hearing be sprinkled with Holy Water, and kiss the Priest's Garment, he could not commit that Day any Mortal Sin*. Here is a pretty Story, you see, affirm'd by Mr. *Gee*; yet it must be believ'd, upon his *Infallible Authority*: Although, in my *Conscience*, I think it ten times more improbable, That a *Catholick Priest*, in his *Wits*, should vent a *Doctrine* so notoriously false, than that the *Saints* of our *Church* should, by *GOD's Assistance*, work *Miracles*.

Again: *The Jesuites give their General an Account of all Occurrences of State, in those Provinces and Kingdoms, whereof they are the Respective Assistants: To which End they have Correspondents in the Principal Cities of all Kingdoms; who sending all their Informations to the General, they balance the Interests of every Prince; and then resolve, That the Affairs of such a Prince shall be promoted, the Design of Another oppos'd, &c.* Now, that *Jesuites* should have *Kingdoms* thus in a String, is no less incredible in it self, than that *Ignatius* should work strange Cures; and yet *That* must be swallow'd down by the greedy *Reader*, and *This* rejected; although the *Latter* be attested by *Credible Witnesses*, and the *Former* rely on the *Authority* of a *Villain*; who Compos'd a Book against the *Jesuites*, of the same Stamp with the *Salamanca-Narrative*.

Thirdly,

*Thirdly*, In the Preface after a late Challenge to Dr. Poulton, (as full of Rhodomontado's, as the Sultan of Constantinople sent the Emperour; not doubting but such blustering Language would strike Mr. Poulton dumb:) *I do not*, says the Author, *much expect an Answer to this Challenge; for those Men who could lie near Twenty Years under such a Charge, as Dr. Du Moulin laid against Them; and dar'd Them to call him to an Account for the Murder of King Charles the First, without ever venturing to clear Themselves, may easily bear This.* Here the Mobile is desir'd to believe as firmly as any Part of the Bible, That the Jesuites Murder'd the King; That Cromwel was a rank Jesuite, and the Parliament a Pack of the same Society. Now, I am of Opinion, That any Honest Man, before he can swallow down this Article, must renounce all Sense, as much as any Papist does, to believe Transubstantiation: Yet down it must, under Pain (at least) of passing for a Papist in Masquerade. Read Bouhours from one End to the other, and then tell me, Whether any Miracles related of St. Ignatius, be not twenty Degrees more Credible? And therefore, if this Calumny must gain Credit, Why They must deserve none? For my part, if we may guess at the Future by the Past, Ten Years will turn the Convocation of Lambeth, into a White-Horse-Consultation; and those Reverend Fathers of the Church of England, who were so Zealous, as to tell His Majesty, *They thought His Proceeding to be Illegal*, will be Metamorphos'd into Priests and Jesuites. Such a Change is easily wrought: One Minister, with an Ounce of Brass on his Face, and a well-hung Tongue in his Mouth, will carry the Metamorphose a great way; and then, *One I was told so*, concludes the Business.

*Fourthly*, He tells his Readers, (p. 42.) *That besides Universities and Divines, who teach the Lawfulness of Calumnies, and false Reports, we find it, among other Rules of the Jesuites, That they should be sure, to put this Doctrine in Practice, even against those of their own Communion, the Antient Orders of the Roman Church:*

### 36 St. IGNATIUS no Phanatick.

*The Rule is, Let their Faults be diligently noted, and they represented as dangerous to the Publick Peace.* This is told us by a Gentleman, who challenges all the World to shew, in his whole Book, one false Quotation: Yet I have read the *Jesuites Rules* more than once, from one End to the other; and protest before GOD and Man, there is not to be found one Tittle of this. So that, let the Gentleman make Ten Thousand Protestations of his *Sincerity* more than he has, I will rather believe St. Ignatius wrought *Miracles*, than that This is true. Indeed, he cites *Instructio Secret.* &c. but they are no more our *Rules*, than His. They were Compos'd by a Villain, who was resolv'd to make *Jesuites* appear as black as Himself, and are espous'd by a Man of the same Temper. If they really were found in a College, as is pretended, make it out, and that They are our *Rules*: If not, under favour, you are guilty of those very *Crimes* you ascribe to the *Jesuites*: For 'tis, in my Opinion, no less a *Crime* to sling a *Slander*, made by Another, on our Neighbour, than to forge One.

*Fifthly*, To demonstrate the Slandering Vein of *Papists*, he brings (p. 61.) a fresh and very material Instance; viz. *No longer since than the Winter 1685. a Report went current through all the Countries in England, where there are many Romanists, That Dr. Burnet was at Rome become a Papist; and, That great Preferments were bestow'd upon him.* 'Tis a *Calumny*, without doubt, not to be born, that a Person so Famous for *Loyalty*, as that Reverend Divine, should be snatch'd, against his Will, from that Church, which had taught him *Obedience to Higher Powers* in so Superlative a manner, that they thought it convenient to recompence it with *Outlawry*. Wherefore, Sir, if *Catholicks* were so Credulous, on the Receipt of *Foreign Letters*, as to believe it, I make an *Apology* for their Mistake; although I am apter to believe, that when that Gentleman began to kick against the Government, and to shew some *Ferguson-Tricks*, the *Protestant-Gentry* of those Counties you mention, thought it convenient  
to

to heave him out of Their *Communion* into Ours; to the end, that the next *Age* might bind-up his *Life* among Those of the *Popish Rebels*. My Conjecture stands on better ground than Yours, or than any of your *Friends* Exceptions against the *Miracles* of St. Ignatius. Seeing now we are fallen on the To-pick of *Tale-telling*, I cannot omit to put my *Story* in among the rest, that the World may see, how easily *Protestants* slip into the Vice of *Credulity*, as well as *Obstinacy*, when the *Fancy* takes them: "When the Happy News of Her Majesty's "being with Child was spread abroad, and all *Loyal Subjects* "testify'd their Interior Joy by outward *Acclamations*; some "incredulous Persons, not convinc'd by the Decree of the *Pri-vy Council* for a *Thanksgiving-Day*, blaz'd abroad, That it was "a *Sham*: And yet this was so prevalent with some, that "they would not discredit it, till Her Majesty Lay-in. To these People 'tis a Madness to obtrude *Miracles*; for, What *Miracle* of *CHRIST* can be better attested, than Her Majesty's being with Child? Yet at the same time, as if they had made a Vow, never to act like Men, they would scarce perswade themselves, the *Protestant-Duke* was Dead. Which gave occasion for these Two Verses:

*In the Whigg's Creed, Two Articles are read,  
The Queen is not with Child, nor Monmouth Dead.*

Nay, one Line from a *Pulpit* would have so far prevail'd on them, as to have oblig'd many to take Horse, to meet his Grace at *Taunton*.

Sixthly, He desires the *Reader* (p. 21.) to believe, that he has not imitated the *Scavenger*, in stopping no where, but at a *Dunghil*: For I have (says he) quoted none but allow'd and approv'd Authors, &c. And as for what I have cited out of *Protestant Books*, let them invalidate their *Testimony*, if they can: I will engage for the Truth of my *Quotations*; and know of no *Objections* against any Author I have cited, which are of any Force.

You are, Sir, either in some *Ecstatick Transport*, or else en-



# 38 St. IGNATIUS no Pbanatick.

dow'd with that great Virtue, *Ignorance*, beyond Expression; which your *Friend* so highly commends in *St. Ignatius*. Were not the *Provincial Letters* burnt by the publick Hang-man in *France*? Did not *La Pratique Morale* run the same Fate in the Year 1669? And is not this as real and material an *Objection* against the Validity and Sufficiency of those *Libels*, as Mr. *Oats's* yearly Pillory, against the Authority of *His*, and his *Brethrens Narratives*.

When you propose in your *Second Part*, (as you promise) as convincing *Reasons* against *Miracles*, as I have done against the *Credit* of these Two *Authors*, I will come over to You.

Again: Your *Arcana Societatis Jesu, Instructiones Secretæ*, are Chips of the same Block; that is, Pieces forg'd with *Impudence*, and cited with a daring *Confidence*: In a word, They are of as great *Credit* and *Reputation*, as Those who live by the *Basket*, and receive *Knight-hood* from the *Pillory*.

Sir, Had it been my Fortune to have been in *London*, some Years ago, I would not have stood in your Way: I see, by the *Authority* you give *Varlets* in Print, how you esteem'd them in *Westminster-Hall* and *Old-Baily*. Nay, I fear, that had the Balance stood equal, you might have dropt in a single Oath, to raise a *Jesuite's* Neck into an Halter.

Would Time permit me, I could give as good an Account of some others of your *Authorities*, as I have of These, and by Consequence of your *Book*; in which I find a Thousand more *Impostures*, than, I am sure, can be found in *Saint Ignatius's Life*.

Is not this Proceeding the Effect of a *Frenzy*, past the Vertue of *Hellebore*? Shall the profess'd Enemies of our *Religion*, and *Order*, by the Omnipotent Power of a *Defaming Faction*, be turn'd into *Unbias'd Persons*, *Substantial Witnesses*, &c! And shall their bare *Words*, without any Shadow of *Proof*, serve for *Evidence* against Us, of all those *Calumnies*, which took their Being from *Malice* and *Prejudice*; and have no *Reality*, but in the

the *Imagination* of Those, whom confident *Gown-Men* maliciously impose on. But when we recount any thing, in Confirmation of our *Church*, although back'd with irrefragable *Witnesses*, presently it must be slighted; as if all the *Moral Honesty* in the World was confin'd to the narrow Compass of this *Island*; or, as if the *Church* of *England* had engros'd all *Truth* to its self.

And, now, 'tis high time to leave my *Author*, and *Reader* too: Only, I must desire the *Latter* to turn to *E.W.* Printed at *Antwerp* in the Year 1676. and to the *Second Letter* by *A. B.* in the Year 1672. In the First you will find *Dr. Stillingfleet's Exceptions* against *Miracles*; in the Second, against *St. Ignatius*, and the *Jesuites*, fully Answer'd: For, I conceive, the *Answer to the Dean*, is a full *Reply* to my *Author*; he having nothing material, but an higher-flown *Impudence*, which is not borrow'd from the *Doctor*.

And now, *Dear Author*, before we part, I admonish you friendly, to change your *Method*, if you intend to advance your *Church*. A *Burlesque* is only to convince *Fools*; *Wise Men* are led by *Reason*; of which you have been over-sparing in your *Book*: So that, if you intend to make any *Progress*, increase *This*, and diminish *That*. And if you be over-confident, that you have so much solid *Reason*, as to convince any one of the *Truth* of your *Religion*, and the *Corruption* of *Ours*, be pleas'd to bring your *Reason* to the Test. I promise you here, on the Word of a Gentleman, That I will Meet you Where, and with Whom you please: But it shall be upon this Condition, That you promise to treat me more civilly, than the *Divines* of *St. Martins*, did some time ago, a *Priest*, who was call'd to a Sick Person. I dare not venture to engage with *Divines*, who have for *Seconds* a *Populace*; for, who knows, but They may strengthen the *Doctor's Arguments* with *Blows*; and foul their Hands to bespatter *Me*, as their *Leaders* have the *Press*, to Asperse

# 40 St. IGNATIUS no Phanatick.

Asperse my Religion. Bring then with You such a *Company*, as hath heard of such a Thing as *Civility*; and can distinguish solid *Reason* from loud *Clamours*, concluding *Syllogisms* from patch'd-up *Sophisms*. On these Conditions, I pass my Word for my *Appearance*. And that You may not miss of my *Lodgings*, your *Letter* shall find Me at the *Schools* in the *Savoy*: Where I am,

S-IR,

YOURS,

William Darrel.

FINIS.

ERRATA.

Page 1. Line 11. for *Meriss* read *Meriss*. p. 3. l. 16. for *Title* read *Title*. p. 7. l. 32. for *this* read *things*. p. 22. l. 8. for *Lib. 2.* read *Lib. 1.* p. 31. l. 25. for *stunple* read *stumble*. p. 39. l. 20. for *by A. B.* read *to A. B.*